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EDITORIAL NOTES.

In an address on Uganda, before the Society of Arts, Mr. Herbert Samuel M. P., bare testimony to the value of Missionary work in the great African Protectorate in the following language:—

"Such were the inhabitants of Uganda when the white men came among them. The first to exercise a permanent influence were the missionaries. In spite of intermittent persecutions, the work of the missions has steadily grown; they now pervade the country; they are welcomed with cordiality, and are followed with enthusiasm. The Church Missionary Society alone has 81 of its members at work in the Protectorate. They have taught to read, have instructed in the principles of Christianity, and have afterwards baptised over 80 000 of the natives, and of these they have trained between two and three thousand for the work of auxiliary teachers and preachers. Seven hundred churches are scattered through the Protectorate, and 5,000 natives are baptised every year. The Roman Catholic missions also have a large following. Of the chiefs, all have now abandoned the Nature and Spirit worship which was, in earlier days, the national creed; a few have embraced Muhammadanism, but the great majority are Christians, and two or three of the most important are ordained ministers of the Anglican Church.

In these schoolrooms every week-day, between eight hundred and a thousand boys and girls come to be taught—a number that would be far exceeded if the strength of the teaching staff and the accommodation allowed. As it is, much of the instruction is given by pupils who have passed through the school since its opening, five years ago. A proportion of the pupils are learning English; all learn reading, writing, arithmetic, Bible history, and the principles of the Christian faith.

However modest may have been the success that has attended missions in some other parts of Africa, there is no Englishman in Uganda but is ready to bear testimony to the admirable service which they are rendering there. They are gradually raising the whole standard of morality of the people, and in the regeneration of the country which is now proceeding, their influence plays a foremost and an honourable part."

We shall await with much expectation the replies of the *Arya Patrika* to the following from *The Theist*:—

"As deeply interested in the cause of social reform, we are in earnest sympathy with the Arya Samaj in any good work which it does in that direction. But we con-

cess we have not yet understood what is meant by the taking of the low caste into the "fold of the Arya Samaj" and placing them on an "equal footing." In what way, may we ask, is the social status of Rahtias, Manghs and Wodes improved by their so called purification? Is there indeed, a "fold" of the Arya Samaj in the true sense of the word? Do the Aryas form a *brotherhood* of their own, and are the converts allowed the rights and privileges, which as members of their Baradari they are entitled to? To the "ancestral fold," with all their "purification," the very touch of these low-castes is pollution. We shall be very glad to hear something from our brother of the *Arya Patrika* on this important question."

The effort of *The Theist* to establish his claim that, "there is quite as much caste among Christians as there is among Hindus of the Punjab," must excite a feeling akin to pity in the minds of most Christian readers. The two instances he alludes to are the refusal of the Government to allow Indian Christians to bury their dead in the cemeteries specially provided for Europeans; and the attitude of "a young men's Christian association" at Lahore for European Christians only.

Of this latter alleged instance of sectional exclusiveness, we know nothing. We would submit however that, granting all that is claimed by *The Theist*, it surely does not afford any parallel to what is known as Hindu Caste. As to the burial question, the trouble does not lie in the direction of caste at all. It is solely one of economy; Europeans in India are strangers. They have no fixed abode. For this reason, it is impossible for them to have their own graveyards, as they do in England. Government therefore provides cemeteries for this class. So long as the Indian Christian community was small, no objection was raised to their dead being buried in these cemeteries. But the Christian community is rapidly growing, and in a little while the cemeteries would be filled by the Indian Christian dead. Under these circumstances, it was not wonderful that a restriction should be made in some places. The Government cannot afford to provide cemeteries for all Indian Christians. Should they do so, they would soon be asked to do the same so for Muhammadans and others. We have never heard that any caste feeling entered into this question. So far from Missionary friends

MADE IN JAPAN

being angered by the charge of caste, they are able to point their Brahmo friends to their own graveyard, where missionaries and their Indian brethren bury their dead in the same plot side by side.

The Y. M. C. A. gave offence in some quarters when they decided some years since to exclude ladies from their evangelistic meetings. But no one supposes there was any caste feeling underlying this exclusion of women. It is possible that in some places it may seem wise to organize Y. M. C. A. Associations for different classes, not because of caste feeling, but in the interests of the parties concerned, especially where language forms a barrier.

By this statement, we do not intend to deny that there is in the Christian Church much that is inconsistent with the teaching of the Master—much of race prejudice—something of intellectual, social or monetary class distinction. But bad as it is, it is not like Hindu Caste. That something of a Caste feeling continues in the minds of converts from Hinduism is admitted. But this is "the old leaven" which Christianity has not yet entirely eradicated. It takes upon it the form of family pride and family exclusiveness. That is not yet which shall be. It is a hopeful sign when we find Brahmos and Aryas recognizing the evils of the Caste system and while few are strong enough to live out their convictions, some have passed the Rubicon.

CONVENTION OF CHRISTIAN WOMEN.

One pleasant feature of the meeting of Presbytery, recently held in Jullundur City, was the women's meeting Saturday afternoon.

Lady Harnám Singh presided. After the singing of a hymn and prayer, she gave a Bible reading from Eph. iv: 16. The Church is the body to be built up, a body fitly framed and joined together by that which every joint supplieth. If any single part fails in its supply then is the whole imperfect.

Women have always taken an important place in the history of the Church. Esther, Lydia, Dorcas, Mary, the widow who gave her all, the elect Lady and many others were mentioned as examples. So today the women of the church have their part to take in building up this body. Each one has her place, her work, her part to supply.

Miss Wherry gave an excellent talk on Home Mission work, as it is carried on in America under the various Boards, the work among the Mormons, the Indians, the Freedmen, the poor whites in the mountains of the South, and among the foreigners that throng the large cities.

She told how missionaries and preachers and teachers are sent out by the Boards, how help is given to the poorer and weaker churches who are unable to support a pastor; and again how help is given in building churches and schools.

But the Boards: Where do they get the money to carry on all this great work?

Women are at the bottom of it all, as usual. In almost every church at least one missionary society is found: sometimes two in one church. The women meet once every month to talk over the work and to pray about it, and to give money to carry it on. Through papers and magazines

and letters they keep themselves well informed as to its needs, and usually pledge themselves to give a certain sum yearly. The money is not all given by the rich women, but by the women whose hearts are in the work.

As in the days when Christ was on earth, it was only the poor widow who gave her all, so today most of the money in Lord's treasury is given by the poor women in the church, many of whom earn with their own hands what they give. Some are the wives of farmers. They make butter and sell it; they raise poultry and sell eggs in the markets; they do their own home work and save the wages of a servant. Others, when the choice lies between a new hat or gown and money to carry on the Lord's work deny themselves that they may have more to give.

Much money is raised through the systematic giving of one tenth, and again by special thankofferings.

It is when the heart is fired with love for the Master, that ways and means can be found of spreading the glad tidings, and of bringing others to Him.

It is said that in one of the newer mission fields, where the work has grown marvelously, when any one presents himself for baptism, he is asked if he has ever brought any one to Christ. If not, he is told to first go and bring some one else to Christ and then he shall be baptized. Ah, this is the test of every true child of God, he longs to bring some one else to Him. What are we doing to bring our country women to Christ?

Mrs. U. S. G. Jones then made an earnest appeal to the women of the church for more earnest work for the Master, and specially emphasised, the fact, that we must work hand in hand, if India is to be won for Christ in our day. The Indian Church and the foreign missionary cannot afford to be divided in their aims and interests.

In November, at the Ladies Conference held in Lodiana, a Society was organized. Its special object was to create a sense of personal responsibility for the spread of the Gospel, and to help in the evangelistic work within the bounds of the Lodiana Mission. This was to be done by the organization of Home Mission Auxiliaries in each Christian community. There is strength in numbers, and by the united efforts of all the women of the Church we may be able to accomplish much in spreading the Gospel. By such organizations we are brought nearer to each other, and become better acquainted with the needs of the work. We gain strength and courage from one another. As the women of America work so can the women of India.

It is not the chief object of the Society to raise money, although that is an important factor. It is to spread the Gospel. Are there not many women in our Church who could give their time—a part at least, if not all? Mrs. Jones told of some Bible women who have offered to give the last Saturday of the month—their only holiday—to go out into the villages to preach.

Can not you go and tell some one what Christ has done for you? Listen to him saying,

"I gave my life for thee."

What hast thou given for me?"

We may give our money to the Master, but it is ourselves he wants—the giver with the gift.

After Mrs. Jones' address came reports from the various stations. It was most encouraging to hear of the societies that have been started since November last, and the earnest way in which the Christian women have taken hold of this work.

Mrs. McCune read a report of the C. E. in the Girls School in Dehra; Mrs. Prem Das of Lodiana, and Mrs. Madah Khan of Lahore, told of their work.

Reports were also given by delegates from the Ferozepore and Kasur societies.

Mrs K. C. Chatterjee then read a paper on Woman's Work in connection with the Presbyteries. She said: The time has come when the women of the Indian Churches must take up this work. It can not be done by foreigners.

Mrs. Chatterjee suggested the various societies should unite and form Presbyterial Auxiliaries to work in connection with the Presbyteries. This was favorably received by the Ladies present. After some discussion the Lahore Presbyterial Auxiliary was organized and officers elected:

Mrs. K. C. Chatterjee Pres., Mrs. Madah Khan and Mrs. Forman Vice Presidents, Mrs. C. B. Newton, Secretary and Treasurer.

Mrs. Henry Goloknath and Miss Norma Mitter added much to the pleasure of the afternoon by their sweet solos.

Question and Answer.

Question. Why do Christians reject the doctrine of the Transmigration of souls?

Answer. The first, simplest and most decisive answer to this question is simply this, that *There is no evidence for it.* Search through all the philosophic books of Hinduism, and you will find no attempt to give any *proof* of the truth of this tremendous doctrine. It is accepted altogether on faith. The reason, undoubtedly, why Hindus have clung to it so long, is that it *seems* to give a rational explanation of the inequalities in the lot of men. If men lived other lives before this one, and if the joy and sorrow of life are given as reward and punishment for the virtue and vice of former lives, then there seems to be some justice in life. But the whole thing is a supposition. The inequalities of life are there. One religion attempts to explain them in one way, another in another. But the doctrine of Karma is no proof of the truth of the doctrine of Transmigration. They are both merely theories.

But have Christians any positive reasons for rejecting Transmigration?—The main reason, undoubtedly, why Christians cannot accept the doctrine is this, that they realize that each man is a distinct individual, possessing a personality and a character of his own, which cannot be confused or mixed up with another man's. If Transmigration were a true doctrine, then each living man to-day would be no distinct personality at all, but the resultant of a number of men who had lived before; individual character would thus vanish, and the idea of responsibility would be altogether deceptive. Another reason why Christians cannot accept the doctrine is that it necessarily leads to some form of the doctrine of Nirvana, while Christians believe in Immortality. Another way in which the idea strikes a Christian mind as false and misleading is this, that it does not lay any stress on the formation of character: the aim of the man who believes in *Sansara* and *Karma* must always be to stop desire and action, so that he may get deliverance from the chain of births by breaking the stream of fruit-producing actions. Now to the Christian the world is a place of discipline, a place in which it is a man's duty to act, so as to form a holy character.

Inquirer.

Let our lives be pure as snowfields, where our footsteps leave a mark, but not a stain.—Madame Swetchine.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Milton.

Current Thought and Incident.

THE HIGHER CRITICISM OF THE ARABIAN NIGHTS.

BY DR. ZWEMER OF BAHRÉIN, ARABIA.

It is refreshing to know that the higher critics of Germany and Holland do not limit their skill and ingenuity to the field of Old Testament literature. Folklore and fable, history and biography, poetry and fiction all must be put under the microscope and endure the dissection of the scalpel in the laboratory. The thousand and one nights of Haroun Rashid are no longer left in the moonlight of tradition but dragged to the light and glare of the noonday. It is important to know the origin and authorship of this nursery-Bible that our children may know to whom they are indebted for the authorship and authenticity of Sinbad the Sailor. The story of the second Barber gains an interest when we know at what particular period it was admitted into the canon and what paragraphs are doubtless later interpolations. I am indebted to a recent history of Arabic literature by Brockelmann and to an article by the Dutch Arabic scholar de Goeje for the following latest theories and give them for what they are worth.

The stories of the Arabian Nights first became known in Europe by a French translation of Antoine Galland in 1704. Since that time they have been translated into all the modern languages, and in countless editions have poured from the press to delight and entertain childhood. Later there were critical translations by Macnaghten, Lane and Burton to show the character of Arabian society and Moslem manners in the middle ages. From being a book of stories for children the Arabian Nights was rescued to become a text-book and sidelight of anthropology and history. Lane's edition is a storehouse of learning and almost an encyclopedia of facts regarding Mohammedan superstitions and practices. Burton's edition, though classic, is marred because it is unexpurgated; but a second partially expurgated edition followed the first. Even in this many of the stories are unfit to read. Costly illustrated editions were printed in French and in German by Lewald, Henning and others.

There remained now to fully recognise the important place these stories occupy as a classic, only the work of higher criticism. And just as in the case of the Pentateuch, when once the ball was set rolling there was no telling where it would finally rest.

In 1827 Von Hammer Purgstall drew attention to what is supposed to be a notice of the Thousand and One Nights in Mas'udi's Golden Meadows, a historical work of A.D. 948. This Arab author, comparing them to the Persian tales of Hezar Afsane and Purgstall, concluded they were Persian in origin. De Lacy protested against this theory and called them purely Egyptian; attempting to prove by criticism of the text that they date from the Mameluke dynasty. In 1839 Purgstall replied deducing his main argument from a passage in El Fihrist, an Arabic biographical lexicon written about 987 A.D. This passage reads as follows: "The earliest book of the kind was the Hezar Afsane or Thousand Tales which had the following origin: 'A certain Persian king was accustomed to kill his wives on the morning after the consummation of marriage. But once he married a clever princess called Shahrazad, who spent the marriage night in telling a story which in the

morning reached a point so interesting that the king spared her and asked next night for the sequel. This went on for a thousand nights.....and in all this the princess was assisted by the king's stewardess, Dinazad. This book is said to have been written for the princess Homani, daughter of Bahman, and contains nearly two hundred stories."

The Dutch scholar, de Goeje, says that Persian tradition makes this Homani the daughter and wife of Bahman Ardashir, i.e., Artaxerxes I. The Persian poet, Firdausi, says she was called Shahrazad; and Mas'udi is called to witness that she was a Jewess and was instrumental in delivering her nation from captivity. It was not a hard guess for the critics: after the clues and surmises, to assert positively that this princess was Queen Esther of the Old Testament! And so they did.

The result of this hypothesis was the usual one. The facts must be made to suit the theory. First of all it is evident from the promise that the Arabian Nights are very old, and it is consequently also perfectly evident that the book of Esther is comparatively recent.

De Goeje puts its composition at the end of the third century B. C.

The problem remained how to account for the absolute and startling dissimilarity between these six volumes of Mohammedan folklore and love tales thoroughly Egyptian, and the ten short chapters of the book of Esther. But textual and extra-textual criticism found an easy answer to the problem. Like the Pentateuch and Chronicles and Isaiah the Arabian Nights were written at diverse times and in diverse manners. They too were edited, enlarged, interpolated, improved and redacted by scholars of many schools. Much of the book is proved modern; "post-exilic" we might say.

In the story of the frying fish, for example, their colours, white, blue, yellow and red, correspond with the various religions of those whose souls the poor fish incarnated. Here was a clue. For the colours of the fishes are the same as the colours of the turbans commanded to be worn by the different sects in Egypt under the rule of Mohammed bin Kelaun, 1361 A. D.; ergo this story belongs to Egypt and the fourteenth century! Again in the story of the Hunchback, the talkative barber says, "this is the year six hundred and fifty-three"—A. D. 1255. (Whether this is not a misprint in the Cairo edition is not closely investigated). A Calcutta manuscript of the Arabian Nights speaks of cannon, which were not known in Egypt until 1383. Coffee is often mentioned, we are told, and this was not used by the Arabs until the fourteenth century. (But our friends, the critics, forget that even in pre-Islamic poetry *kahna*, coffee, is a common word for wine and is one of the many words for wine given in the dictionaries). However, these "facts" soon proved that one portion of the present Arabian Nights was modern and Egyptian in origin. Another portion, or rather other portions of the tales (for the division is piece-meal like that of the rainbow-Bible), is of Bagdad origin. A third group is referred to the introduction into the Nights of a series of old Arabian chivalry stories by Omar an Noman, among which that of Sinbad the Sailor is prominent. Finally, by eliminating these comparatively modern additions and revisions we come to the original Persian group of stories, and back of these to bed-rock i.e., the captivating romance of Queen Esther, alias Shahrazad. Since the Arabian Nights are merely an enlarged and further illustrated edition of the book of Esther, no wonder that Kuenen says (Religion of Israel III, 148), "impossibilities and improbabilities pervade the whole narrative." He states that the book (naturally, of course) is through and through unhistorical and that "the explanation it offers of the Purim

feast is not taken from the reality, but *invented* to make that feast popular." So that the real origin and purpose of these "Arabian Nights," according to the critics, was to furnish an extra Jewish holiday!

Brockelmann, however, does not agree with De Goeje in his theory but goes back of the Persian group of stories to East Indian sources for the real origin of the Thousand Nights and One. He brings forward textual proofs to show that Prince Bedr, the Fisherman and the Genii, Hasan of Busrah, Hayat and Nafus and perhaps even Sinbad, all came from India and the San-krit. All these stories are at bottom Aryan and not Semitic, he says; they have more inner value and poetic fire, are more artistic and less artificial; in short, these tales are the glory of the whole collection. The love stories and adventures of Haroun Rashid are from Bagdad sources and so is most of the erotic poetry; while Egypt is responsible for talismans and the supernatural element. In Hasan of Busrah the supernatural being is friends or foes by nature, while in Aladdin and his Lamp they are bound by a talisman; the former, Brockelmann says, is an Indo-germanic conception, the latter purely Semitic.

It remained for a French scholar to elucidate the condition of the Arabic text of the classic. H. Zotenberg published at Paris, 1883, a history and criticism of the text and comes to the conclusion that "all hitherto discovered manuscripts fall into three groups," one Asiatic, another Egyptian, and a third later-Egyptian. All of these groups are plainly distinct and easily separated, so he says, and from them a standard text may yet be expected. Zotenberg does not refer us for the original text to the days of Mordecai but agrees with Brockelmann that we cannot well go back of the Indian tales.

Who shall decide when doctors disagree? We will wait. It is not so many years ago that Prof. Dozy of Leiden discovered (1) that the Jews came to Mecca and built the Kaaba about the time of David's reign. All the puerile practices of the Moslem pilgrims were traced to the tribal worship of Abraham as a local god by Simeonite exiles. It was a sensational theory and bolstered up by much clever argument. His learned monograph is now a literary curiosity. But we still have Esther and the Arabian Nights and the *post hoc propter hoc* theory.

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A NEW REMEDY FOR BLOOD POISONING.

Dr. Charles C. Barrows of New York, has announced that he has discovered a remedy for septicæmia or blood-poisoning. A patient, in Bellevue hospital, suffering from septicæmia in a most virulent form, with a temperature of 108 degrees and a pulse of 160, was apparently dying,—no patient, under such conditions, ever having been known to recover. Dr. Barrows injected into a large vein of the right arm "500 cubic centimeters of formalin, which is forty per cent, of ordinary commercial formaldehyde gas in water." The patient immediately revived. Her temperature dropped, and she showed marked signs of improvement. A test of the blood the next day revealed a diminished number of bacteria. A second injection of 750 cubic centimeters of formalin in the left arm, reduced the temperature to normal, where it has remained for two weeks. A later examination of the blood showed that the bacteria had vanished. Another New York physician has made trial of this treatment on a patient, whose condition was considered hopeless, but death intervened. The latest report from a Philadelphia hospital, where trial of the remedy has been made, gives encouragement to physicians to hope that a valuable discovery has been made. Of course the exact value of formalin used in this manner, has yet to be determined by experiment, but the discovery that formaldehyde can be injected into the system without fatal results, is a most important one, aside from its influence as a destructive agent to the deadly germs.

THE ABYSSINIAN EMPEROR AND PROHIBITION.

The Emperor Menelik, of Abyssinia, has issued an edict prohibiting the importation of alcoholic drinks into his empire. French wines and German beer have, he says, found their way to his court. He has watched their effects and has come to the conclusion that if he does not put a stop to the drinking that is going on his empire will soon fall a prey to other nations. The emperor has no objection to European arts and sciences, but he sets his face against European poison, and declares that he will punish importers of alcoholic liquors by forcing them down their throats until they die. In the preamble to his edict he says that drunkenness is pernicious, enfeebles a race and destroys the body and mind. He desires that his people remain strong, healthy, independent, and as a means to that end prohibits alcoholic drinks in every part of his domains.

THE TOAST CURE.

Many families that number dyspeptics among their members are now taking what might be termed the toast cure, toast being substituted for bread at every meal. In many cases the good results have been rapid. A woman of my acquaintance has been steadily improving, with fewer and fewer attacks of indigestion, since her doctor recommended this simple experiment. However, the toast made in the ordinary way, that is soggy within and scorched outside, will not benefit. The bread must be thoroughly dried out in the oven before toasting, then brought to a golden brown. Perhaps more than one dyspeptic sufferer could trace the misery back to soggy bread. Even "second day bread" is not dry enough for a delicate stomach, and contrary to an erroneous idea held by many, toast (properly made) does not cause a sluggish state of the system or work any other evil.—Good Housekeeping.

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That may light the pathway drear
Of a brother pilgrim here,
Let him know.

Show him you appreciate
What he does; and do not wait
Till the heavy hand of Fate
Lays him low.

If your heart contains a thought
That will brighter make his lot,
Then in mercy hide it not,
Tell him so.

Hide not till the end of all
Carries him beyond recall,
When beside his sable pall,
To avow

Your affection and acclaim
To do honor to his name
And to place the wreath of fame
On his brow.

Rather speak to him to-day;
For things you have to say
May assist him on his way;
Tell him now.

Life is hard enough at best
But the love that is expressed
Makes it seem a pathway blest
To our feet;

And the troubles that we share
Seem the easier to bear,
Smile upon your neighbor's care,
As your greet.

Rough and stony are our ways;
Dark and dreary are our days;
But another's love and praise
Make them sweet.

Wait not till your friend is dead
Ere your compliments are said;
For the spirit that has fled,
If it know,

Does not need to speed it on
Our poor praise; where it has gone
Love's eternal, golden dawn
Is aglow.

But unto our brother here
That poor praise is very dear,
If you've any word of cheer
Tell him so.

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4 ANNAS PER 1000.**FOREIGN TELEGRAMS.****BRITISH REVERSE.****A SMALL FORCE OVERWHELMED.**

London, April 23.

Reuter wires from Aden that an unconfirmed rumour states that the British have lost two hundred men and ten officers killed in a skirmish in Somaliland, but the Somali losses are not known.

Reuter wires from Aden that the Indian Marine steamer *Hardinge* has arrived from Berbera and confirms the news of the British losing ten officers and 180 men in killed out of a total force of 220.**GALLANTRY OF THE TROOPS.**

The disaster to the British force in Somaliland took place on the 17th instant to Colonel Plunkett's column, which consisted of 160 of the 2nd King's African Rifles and 48 of the 2nd Sikhs and two Maxim guns.

The attack, which took place at Gumburree, was made at close quarters by a great force of horsemen and footmen. Our force kept them back until their ammunition was finished; then formed square and charged with the bayonet in the direction of Colonel Cobbe's *Zariba*, but were ultimately annihilated, with the exception of 37.**THE CASUALTIES.**

The following officers were killed, namely, Colonel Plunkett, Captains Johnston-Stewart, Olivey, Morris, McKinnon, Visay and Sime, Lieutenants Gaynor, Bell and Chichester.

Calcutta, April 23.

London, April 22.—Private advices from Morocco state that all newspaper reports are grossly exaggerated. The European residents ridicule them, and say that the Sultan's position never was stronger.—*Englishman Special.***RUSSIA AND MANCHURIA.**

London, April 24.

Reuter wires from Peking that Russia has demanded of China to sign an agreement practically ceding to Russia the sovereignty of Manchuria, excluding other nations therefrom. Meanwhile Russia has refused to proceed with the evacuation of Manchuria.

Prince Ghing has refused the Russian terms. Chinese officials are greatly disturbed over the matter.

London, April 24.

The Somaliland reverse has created a most painful impression. Much anxiety exists as to further news.

OFFERS FOR SERVICE.

London, April 25.

The War Office has received numerous requests from officers to go on service to Somaliland.

The *Daily Telegraph* publishes a telegram from Aden stating that the warships there have been ordered to hold Maxim gun parties in readiness in view, if necessary, of landing a brigade at Berbera.**GREAT DEFEAT OF THE MULLAH.**

General Manning has relieved Colonel Cobbe, defeating the Mullah, who lost two thousand men.

ANOTHER ENGAGEMENT.

London, April 26.

Reuter's correspondent telegraphs from Bohotle that Major Gough, with a mobile column engaged the enemy near Danop. Major Gough lost thirteen killed, including two officers. Four officers were wounded. The enemy lost two hundred in killed. Captains Godfrey of the Central African's and Bruce of the Field Artillery were killed. Captain Hughes of the Bikanir force was wounded.

An official despatch states that Colonel Gough's force numbered 200, and that about 1,000 of the enemy on the 22nd attacked his square in thick bush, charging repeatedly for four hours. Our troops behaved splendidly, and made four bayonet charges. As the ammunition was giving out Major Gough had to retire on Danop. His rear-guard was engaged throughout.

Major Gough is now retiring on Bohotle.

MADE IN JAPAN

Captain Walker of the Bikaner Corps and Captain Rolland of the Bombay Grenadiers are both mentioned for gallantry.

THE WELCOME AT ROME.

London, April 27.

King Edward arrived at Rome this afternoon. He was welcomed at the station by Their Italian Majesties, and thence drove to the Quirinal. Scenes of remarkable enthusiasm occurred on the part of the populace in Quirinal Square, where the King was cheered repeatedly until he had to appear on the balcony with Their Italian Majesties.

COLONEL COBBE'S RETIREMENT.

London, April 27.

A despatch from General Manning, dated Galadi, the 20th instant, says that Colonel Cobbe's retirement was practically unopposed. The despatch makes no mention of a fight between General Manning and the Mullah.

THE ENEMY'S LOSS AT GUMBARRI.

General Manning estimates the enemy's loss in the attack on Colonel Plunkett to have been two thousand, and says that they fought with unprecedented fanaticism. Their dead were piled up in heaps in front of our Maxims, the defenders of which displayed splendid gallantry, but were at a disadvantage owing to the insufficient stopping power of the service bullet.

THE COST IN MONEY.

Lord Stanley, replying to a question in the House of Lords, said that the Somaliland expedition had cost a quarter of a million sterling up to the 31st March, and a further quarter of a million was provided in the estimates of 1903-04, which had been framed on the assumption that the operations would conclude by the 30th June.

CHINA AND THE RUSSIAN DEMANDS.

London, April 27.

Reuter is informed that China has formally refused the Russian demands respecting Manchuria.

Rangoon, April 27.

Lieutenant-Colonel K. M. Foss who has been travelling during the winter and spring in Ceylon, the Nicobar Islands and along the Siamese frontier, has come on very rich auriferous quartz reefs and coal just on the border line of Siam near Victoria Point. Colonel Foss has studied in the School of Mines, and was accompanied by a well-known gold mining engineer. Assays from wholly unpicked quartz gave over seven ounces of gold per ton, and there seems to be plenty of quartz in sight.

THE VISIT TO THE POPE.

Although the official announcement is still withheld, it is understood that the visit of King Edward to the Pope to-morrow has been arranged.

The *Times* says that it is both considerate and wise to perform this act of politeness to the venerable head of the Catholic Church, which could scarcely be omitted without seeming to involve a slight to His Holiness.

TROOPS FROM INDIA.

London, April 28.

The *St. James's Gazette* states that the War Office has arranged to send reinforcements to Somaliland from India, and that the pursuit of the Mullah may be temporarily abandoned owing to the rains.

FEELING IN JAPAN.

London, April 28.

Reuter, wiring from Yokohama, says that party differences are temporarily obliterated in view of Russian action in Manchuria, and there have been frequent consultations between the Ministry and Marquis Ito. The Japanese newspapers counsel a firm attitude, but moderate tone.

THE RUSSIAN WAR MINISTER.

General Kouropatkin, the Russian Minister for War, has started for the Far East, and before doing so lunched yesterday at the Chinese Legation.

GERMANY AND MOROCCO.

The members of the French Colonial party resent the claim of the German press that Germany is entitled to territorial expansion in Morocco in the event of the partition of that country. The French newspapers insist that Germany's interests in Morocco are purely economic.

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